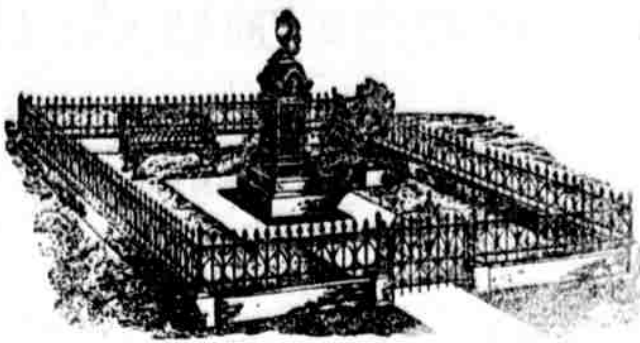


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Fine Job Printing at the Bulletin.

## Floating Islanders Of Hana Postpone Happy Land

Now all this, the passing strange is true, and it all occurred but the other day, to-wit: on the 28th day of the month of November of the present year, in the place that goes by the name of Hana, on the island which has for its name Maui, within the Territory of Hawaii.

On the 28th of last month the Bulletin published the exclusive story of the preparations made by Hawaiians of Hana to receive and board a floating island, due to arrive that day.

Kaunamoku, he it known, by sex a female and by occupation a kahuna, which latter is in plain American signifies a wise guy who can put the wool over other folks' eyes. Incidentally Kaunamoku, the kahuna, has a husband who is called, when he is wanted, by the name of Killahiki; he basia in the aura of his wife's mystic power and helps work the machine.

Well, Kaunamoku, which in rough English means "broken wagon," cast her spell over the gentle people of Hana to the number of twice thirteen and warned them to be ready. If they wanted to go to glory, to get aboard a wonderful floating island that was due to arrive alongside the beach near her house between the hours of noon and 2 p. m. of the 28th of November.

During the night preceding the day upon which the marvelous floating island was to put in an appearance a band of Hawaiians decorated the house of the kahuna with ti leaves and a species of the puahala, called halapepe, in order that the spirits might be kept in harmony with the souls of the humans awaiting the installment of promised land due at the landing the next afternoon.

The house of the kahuna consisted of one large room. This was divided in two sections by a large curtain, one side of the curtain was what was designated the holy of holies.

Within this sanctum reposed a casket, a soap-box, and within this box were the bones of a child whose spirit, it was claimed, was guiding the spirits in charge of the island.

And the faithful twenty-six, those who believed in the sending of the island by the gods, prayed and danced and chanted and fully expected the miracle to be performed on schedule time.

Let not the dear reader smile too broadly at this relation of fact, for perhaps he believes some things almost as funny as the belief of the Floating Islanders.

These folks were certainly thorough in their faith and most consistent. They had their baggage checked through without change to the piece of "happy land" which they were waiting to tie up to the wharf.

The veranda of the house of the kahuna was loaded with the household effects of the enthusiasts. Trunks and boxes were all labelled:

"Haku o na haku, home o na pua."  
Translating this address, it would read:

"Lords of lords, home of flowers." Around about the house of the kahuna, or the Temple of the High Priestess, if you prefer, were gathered pigs and chickens and dogs and cats and kitchen stoves and axes and pol bows and pounders, fish nets and lines, spades and hoes and pikes, anything and everything which would be needed in the transplanting of the homes of the twenty-six. Of these twenty-six, ten were men; the rest were women and children.

During the night before the alleged coming of Neptune's Christmas present, the scene enacted was probably one of the most unique in the history of the Islands. By the light of little watch fires the women danced and the men gathered together the baggage and saw that it was provided with a through bill of lading to kingdom come, as Haggard would have expressed it. And then they feasted. Oh, most wise Lady Kahuna with the broken-wagon name; verily you fixed for yourself and friends a feast, even if the floating island did not turn up in time for dessert. Provisions to stock the new country were not forgotten; there were bags of rice and lots of taro and other things galore.

A spirit fence was built about the home of the Kahuna; this was formed of large ti leaves tied together and was supposed to possess the charm of being proof to outside gaze, that the doings on the inside could not be seen by those not in the charmed circle.

When the sun rose on the morning of the 28th all preparations had been made. Then the pilgrims locked themselves within the house and refused admittance to all. There were sounds of great rejoicing and the noise of praise and prayer and general spiritual jubilation put a whole stock of football roots in the shade.

Crowds began to gather about the house. The mob began to close around to see the chosen ones embark on the mysterious island when it should backwater and slip into the dock and run out the gang-plank. This gang-plank was supposed to be a rainbow.

Scienting the excitement from afar, a shrimps' posse arrived on the holy ground in hot haste and millions of the law were stationed round about to see to it that no one was hurt in the crush and the rush for Paradise when she floated along.

An officer banged on the door of the sanctuary and John Kalea, after a while opened to him.

"What do you want?" asked the disciple.

"What's the racket?" asked the police officer.

"No pikika. We are waiting for the Land of Peace, the island that is to float to us that we may take up our abode thereon and live in happiness for ever after. We are waiting for the lord of the home of flowers to come and get us; do you not see our baggage ready for embarkation. Go back to your beat, nice officer, and keep out of sight when the island of Peace is sighted for, verily, we want to police men in Paradise." Thus spake Kalea in effect and the policeman departed.

All the women were dressed in white. Many of the men wore red. Red and white are the holy colors.

As time went on the police, with the exception of four officers, withdrew, being assured that there was to be no disturbance.

About the eleventh hour in the forenoon the school teacher, who had been known the fact that her husband refused to let her go aboard the island of Peace.

One o'clock came and still the island was not in sight. By this time there was a big crowd along the seashore; people had heard of the wonder to be performed and had flocked thither from Niihau and other places scattered about.

And still the door of the temple of the Kahuna remained closed and now all seemed to be quietness within; the blessed were probably eating, or else they were engaged in silent prayer.

At 2 o'clock the island had not shown itself above the horizon and the crowd began to yell and hoot and jeer at the deluded ones within the house.

Finally, to abbreviate a lengthy history, on Painshele came forth and proclaimed to the gathered multitude that the coming of the island of Peace, according to the great Kahuna, Kaunamoku, had been postponed for one year from that day. The spirits had informed Kaunamoku to this effect and the good folks might go hence to return on November 28th, 1905, and see the glorious island, with its thousand good inhabitants living on one half and twelve naked children, two girls and ten boys, living on the other half, come to the shores of Maui to take away the blessed ones.

So firm was the faith of the simple that they had prepared clothes for the twelve naked children supposed to be residing on one half of the floating island.

One incident of the queer proceedings: An old woman, about half an hour before the time for the arrival of the island, rushed up to the house of the Kahuna, broke open the door and snatched away her grandchild which had been hidden within, running away with it and declaring that she would not allow it to go to the island of Peace.

Thus in the twentieth century, even in Hawaii, strange things happen.

Some of the believing twenty-six had even marked their houses in care of "The lord of lords, home of flowers," expecting that when the island came the spirits would carry their homes to the new country in which they expected to pass the rest of their days in perfect joy.

The floating island idea is a survival of old Hawaiian legends, a faith that has but recently been revived. A vision is supposed to have appeared to Kaunamoku or her husband and to have told of the coming of the island of Peace on a certain day.

## DESHA THE MAN

Hilo, Dec. 20.—There seems to be a hitch somewhere in the proper working gear of the local political machine.

The Young Men's Republican Club at its meeting held last Tuesday night discussed generally the question of its endorsement of a postmaster for Hilo.

There was a strong movement in favor of immediate action and the unequalled and single endorsement of Norman K. Lyman for the place. It was argued that only in this way could the organization make itself felt and that by all the rights of heritage and political preferment, Lyman should receive the ballot.

There was a heated discussion toward the close of the meeting, but owing to the question of the propriety of the Club's interference in Federal appointments having been raised, the matter was referred to the executive committee.

It was stated that National Committeeman Robertson had indicated that the local political organization was not authorized under the rules of the party, to make recommendations for candidates for Federal positions. All that the District Committee did, in making their endorsement, was to certify to the unwavering Republicanism of Mr. Lyman and that his action in such matters was without precedent.

After the arrival of the mail from Honolulu the executive committee of the Young Men's Republican Club met and decided to further defer action. It is understood that Governor Carter favors the appointment of Geo. L. Desha, to whom the place was offered in the first instance. Mr. Desha is averred to be willing to accept the appointment, if it will bring harmony among the friends of other candidates. It is reported that he has already been requested to secure bondsmen, and contingent upon his success in that direction he will be appointed. The amount of the bond fixed by law is \$25,000 cash or a really good double that amount. If he is not successful in securing proper bondsmen, the tender of the place to a kinsman of Rev. S. L. Desha will serve at least to satisfy the many friends of the latter in Hilo. It is known that pressure was brought to bear by the Lyman supporters to cause the withdrawal from the race of Chas. Stensen, although he is a nephew of Desha, an active young Republican and a native of Hilo.

The matter continues to grow acute, and the appointment of any certain individual is not yet assured. Post officials have recommended Miss Jennie Martin, the present assistant postmistress of the office, because of her ability and experience. The friends of W. H. Lambert are pressing his claims and he has already secured the endorsement of the substantial business men for the position.

## CLARICE.

There was a maiden called Clarice, Who dearly loved to speak a pice; She'd rant and rage Upon the stage Until they asked the maid to cease.  
—Chicago Chronicle.

## Sunday Law Was A SURPRISE TO Maui Japanese

Wailuku, Dec. 20.—On last Sunday the police department of Wailuku arrested about twenty Japanese workmen for breaking the Sunday law. They are engaged in cutting a tunnel in the valley for the Wailuku Sugar Co. and have for the past few weeks been working day and night.

The men when lined up in the district court on Monday morning seemed at a loss to know just what they were to receive as a punishment or for what they were being tried. After the interpreter had held a long conversation with them they all plead guilty, and the Deputy Sheriff asked the court for a suspension of sentence for three months, which was granted.

Judge McKay gave them a lecture on Sunday labor and a warning as to the second offense.

## KOREAN VAGRANT.

Woo Suling Myang, the Korean arrested two days ago on the charge of vagrancy, was found guilty in Police Court this morning and sentenced to imprisonment at hard labor for ten days.

Namura was fined \$5 for violating back regulations, his harness being old and insecure.

H. Shimizu, charged with embezzling a small sum of money, had his case set over to Dec. 28.

Wm. Anderson was assessed the usual amount for being drunk and an additional sum of \$5 for profanity.

## KAIMUKI TEA GARDEN.

Take your children out to the tea gardens at the terminus of the Kaimuki car line, and let them see the monkey, the rabbits, the guinea pigs, the mongoose, the ring doves, the African and Australian parrots, the Java sparrows, strawberry birds, Japanese larks, quail, Japanese canaries, Galar parrots, red-headed mountain parrots, cockatoos, fantail gold fish, silver fish, ruff-neck pigeons, fantail pigeons, tumbler, pouters, etc., etc.

The Japanese miniature lake and mountain, with its waterfall and rough mountain path to the little house at the summit will also interest them. You will find yourself becoming as interested in the study of nature as your children.

Everything in the candy line. Honolulu Candy Co.

## BY AUTHORITY

### PUBLIC LANDS NOTICE.

Notice is hereby given that at and after 9 o'clock a. m. Monday, January 9th, 1905, applications will be received under the provisions of Part VII (Right of Purchase Leases), Land Act 1895, at the Land Department, Judiciary Building, Honolulu, for the following Lots of Public Land:

20 lots of Pastoral Agricultural Land at Pupukea and Paumotu, Koolauloa, Oahu, of from 85 acres to 182 acres each.

These lots are about 5 miles north of Wai'alea, immediately adjacent to the line of the Oahu Railway.

The Government reserves the right to a 50-foot strip across lots 1, 2, 3, 4, 12, 13, 14, and the right to a 20-foot strip across lots 2, 3, 5, 6, 4A and 13 if the same is required for the purpose of a Public Road, such strips to be located at the option of the Government official charged with the location or construction of Government Roads in this District, and to be taken without compensation for unimproved value of land.

Appraised value of above Lots is \$12.50 per acre. Plans of the Lots and full particulars as to necessary qualifications of applicants, method of applying, etc., may be obtained at the Land Department, Judiciary Building, Honolulu.

(S.) JAS. W. PRATT, Commissioner of Public Lands, Honolulu, T. H., Dec. 20th, 1904. 2943—Dec. 10, 17, 24, 31; Jan. 7, 9.

### PUBLIC LANDS NOTICE.

On Saturday, January 7th, 1905, at 12 o'clock noon at the front entrance to the Judiciary Building, Honolulu, will be sold at Public Auction, the lease of the following named land:

18,000 acres, a little more or less, of the grazing land of Kahe, Hamakua, Hawaii, together with certain privileges on the Adjoining lands.

Terms, 21 years from Sept. 10th, 1905.

Upset rental \$1,500.00 per annum, payable semi-annually in advance. For plan and further particulars, apply at the Department of Public Lands, Honolulu.

(S.) JAS. W. PRATT, Commissioner of Public Lands, Honolulu, H. T., Dec. 5, 1904. 2943—Dec. 10, 17, 24, 31; Jan. 6.

### PUBLIC LANDS NOTICE.

On Saturday, January 7th, 1905, at 12 o'clock noon, at the front entrance to the Judiciary Building, Honolulu, will be sold at Public Auction:

Government Lots 2 and 3, Nuuanu Valley, Honolulu, Oahu.

Area 2.93 acres. Upset price \$1500. Terms Cash, U. S. Gold Coin.

This land is situated between the old and new Nuuanu Valley Roads, just makai of the No. 2 reservoir. For plans and further particulars, apply at the Department of Public Lands, Judiciary Building, Honolulu. JAS. W. PRATT, Commissioner of Public Lands, Honolulu, H. T., December 1st, 1904. 2945—Dec. 1, 8, 10, 17, 24, 31; Jan. 6.

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Parlor tables in golden and weathered oak and mahogany.  
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